

loyal helper of its pastors; but is due only to the appointment of her God. One of the most splendid chapters in the history of our fallen race is that of the faithfulness with which godly women have maintained this ordinance in all of their work. Wherever Christian women have sought to be leaders or teachers of men, it has been under some unfavorable influence, and always contrary to their own better natures.

If God has forbidden women to become leaders of men, how far does that prohibition reach in the sphere of the Church? The Scriptures teach that they can not hold office, nor can they preach, teach men, speak, or even ask questions in the congregation without special supernatural authority, "For it is a shame for a woman to speak in the Church." The majority at the Orlando Assembly admitted that the Scriptures forbade women to hold office or to preach or teach officially, but held that they taught that she could pray in public, could teach men's Bible classes, and could make public unofficial speeches. Nothing was said about the effect on the public mind of our conventions, societies, conferences, meetings, "messages" and the like in their influence on the difference between official and unofficial in the public mind. The only Scriptures advanced in favor of women speaking in public were contained in the minority report. The ones that really bear on the subject are: "And it shall come to pass on the last days saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy." Acts 2:17. "And we entered into the house of Philip the evangelist, which was one of the seven, and abode with him. And the man had four daughters, virgins, which did prophesy." Acts 21:8-9. "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." 1 Cor. 11:5. These passages all manifestly refer to a temporary, extraordinary and supernatural condition. In Eph. 4:11 both the ordinary and extraordinary teaching and ruling officers of the Church are mentioned, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The extraordinary and temporal officers were apostles and prophets. The prophetic office, according to Joel, would, under the first manifestations of the gospel, embrace women; and, according to Acts and Corinthians, did embrace them. The Holy Spirit, however, took care to make it clear in both Timothy and Corinthians that their privileges did not apply to any outside of this office, and even those who filled it were required to observe certain restrictions. The reason that some women were placed in this office was probably the same in kind as that which led to the raising of some of the dead after the resurrection of Jesus. That resurrection was a guarantee to all believers that they, also, should arise at the appointed time; so this was a guarantee to all women that whenever Satan should be removed from this world's affairs, the curse, in so far as it had affected her position, would be taken away.

The Scriptures used at the Assembly by those who sought to increase women's activities in the Church showed that women filled the high office of prophet, and that they officially prophesied. But how this taught that they should not hold office nor speak officially was not explained; and how this taught that they should only speak unofficially now, when they only spoke officially then, was not made clear. The Church still waits to have these points cleared up.

Several reasons were given why the position of the Church on the woman question

should be changed. Some held that the Foreign Missions Committee had been using women at home and abroad without respect to the orders of the Assembly. Some held that Home Mission committees had been guilty of using women in a way that violated the fundamental position of the Church on the question. Others held that Sunday-schools were using them to teach men's Bible classes which could not be justified under the present interpretation of the Scriptures. Therefore, it was argued the Church law ought to be brought into harmony with the Church's practice in these matters.

The real reason for the change of the Church's position was not mentioned on the floor of the Assembly, no speaker was allowed over ten minutes in which to discuss the whole question, although this was the most important matter before the body.

This reason was frequently discussed in private conversations, however. It was the introduction of Christian Endeavor Societies into the Churches. Here, it was felt by many, the cause of the revolutionary action of the Assembly was to be found. The Bible makes pastors, elders and parents responsible for the teaching of the young, the modern Church has reversed this order. Some churches have even turned over their evening services to the Christian Endeavor Societies; and here, boys and little girls bring their "messages" to venerable men and women. Others have turned over the training of the young to their societies; and here, children become the teachers of children in the profound mysteries of grace. These Endeavor Societies are not governed by divinely appointed courts, but by conventions over which the Church has no authority. It is true that in some churches the sessions preserve a nominal control, but it is impossible to serve two masters at the same time, and here, ordinarily, the influence of the convention will be found dominant. Any pastor and Session with a flourishing Christian Endeavor Society must find some way to justify its practices or they will find themselves in a very embarrassed position. The great question before the Church is not the woman question, that could be dealt with, the women themselves would come to the help of the Church; but it is the girl question, if the girl is taught to speak in the Church, of course, when she becomes a woman she will see no harm in it; the Bible on that subject will have become meaningless to her. We need young peoples' societies; no large church can afford to be without one, but young people are naturally loyal, and if rightly dealt with, they will work better under their own Sessions and in conformity with the customs of their own Church than they will in any other way. The fault is not with the young people.

What will the Church do? Does this change indicate a great reformation, or does it portend the coming of predicted trouble?

Columbia, S. C.

"THE DIM RELIGIOUS LIGHT."

By Henry Martyn Hall.

Some ancient Christians who thought that ceremonials and ritualism were essential to a higher Christian faith, evolved in their devotional brains the idea that the Church of Christ should shut out from churches to a greater extent the "light of heaven," and devote the windows to Mosaic-stained glass pictures of Scripture characters, saints, angels and even of the Son of God, and their ideal Father God. During five years I traveled through Spain, France, Germany, Italy, Austria and in other European countries, my eyes were enlivened

and darkened by seeing thousands of such stained windows. Many were of a magnificent and even sublime artistic character, by great mediaeval painters. No intelligent traveler could fail to appreciate the beauty and ideal piety of these church window conceptions. Still, sunlight is more heavenly. Our Puritan fathers of Old and New England, seem not to have imported the "dim religious" window adornments to exclude light from their churches. Since the Reformation, they were pre-eminent-ly wise in this regard, as in other reformed religious customs. They did not conform to ritualistic ideas in the apostolic simplicity of their heartfelt worship of Almighty God. Hence, it was a pleasure to me, upon my return from seeing European cathedrals in 1912, to enter many Sabbaths the Park Street church, at the head of Boston Common, and regale my eyes, and heart, in pure undimmed worship of God of the Sunlight. It is not so in many of our modern city churches. With some happy exceptions, many churches in all denominations have such darkened windows. My 89-year-old eyes still permit me to read the finest print, with the aid of spectacles, in my parlor and home. In most of our (fashionable) churches this seems often almost impossible, even when the sun is shining. Some young people complain of "eye strain" from the same cause, as also many older worshippers. Many children's eyes now require glasses. This gloom of our churches does not encourage church attendance by our children. Besides, these considerations the matter of day electric church lighting annually entails much unnecessary expense upon the congregation.

Thousands, and even millions of Christian dollars, are thus annually wasted throughout our land that should be devoted to missionary purposes and to the great glory of God.

Pittsburgh, Pa.

THE OLD PREACHER'S ASSETS.

By Rev. L. P. Bowen, D. D.

This wondrous world of beauty,
So genial, so benign,
Its landscapes and its starry skies—
They are mine, all mine;
Woods, stream and ocean, dale and mount,
Put these, O Time, to my account.

The faces of good people,
Which could, like Moses, shine,
Rare countenances that beam on me—
They are mine, all mine;
North, South, East, West, in every clime,
I own these eyes and cheeks, O Time.

The choruses of warblers
From maple, oak and pine,
The human voice, the winsome tones,
They are mine, all mine;
The dear old hymns, the lullabies,
These are among my properties.

The friendships, ah! the friendships;
The tendrils of the vine,
The heart-links and the soul clasps,
They are mine, all mine;
No blur or fickleness to mar,
I am the proud proprietor.

Sweet memories perennial,
Uplifting, superfine,
The portraits from the former times,
They are mine, all mine;
What would I take for gems like these,
Resplendent, well-stored treasures?

The uplands of the pulpit
In days of Auld Lang Syne;
The worshippers on Pisgah's heights,
They were mine, all mine;
The blest refreshings, souls forgiven,
Enthusiasm close to heaven.

I have my books, bonanzas,
Which I would not resign,